

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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THE SUPERNATURAL.

BY ELDER GEORGE REYNOLDS.

Nearly every reader, who is at all acquainted with the teachings of Jesus, will recollect the story of the rich man and Lazarus: of their state here, and the change in their condition which they experienced after death; how the former splendor and luxury of the one increased his torment, and the previous degradation and want of the other enhanced his happiness. There is, however, one remarkable feature in this parable, evidenced in the words put into the mouth of Abraham by our Redeemer. The rich man in his torment, racked with pain, parched with thirst and agonized in mind, finding that there was an impassable gulf between him and the blest, and that he could not now be benefitted by communion with any who dwelt on the opposite shore, requests that his brothers, who are yet alive, may have Lazarus sent to them to warn them of their danger and the ultimate end of the course they were pursuing. But the reply of the "Father of the faithful" is that they have Moses and the Prophets, and if they hear not them, neither would they be persuaded if one arose from the dead.

It was then, as it is now, a very common practice for those who did not believe the teachings of God's servants to demand a sign—a something they could not comprehend—a manifestation of some phenomena out of the usual routine of the laws of nature they were in the habit of witnessing, and, now-a-days, styled by men, supernatural; so styled, because they have not advanced far enough in the comprehension of nature's laws to understand the *modus operandi* by which these things are brought about. And because they cannot understand them—because their shallow, beclouded minds cannot fathom the depths of nature's vast immensity, nor gauge the laws of organized existence by the rule of their own narrowed acquisitions, they apply a term that simply proves their own ignorance and conceit. So they cry out for something marvellous, wonderful or strange; not being contented with the truth and trusting to its power to bring about the effects desired, or which they profess to desire, they appeal to external surroundings for that which intrinsic worth can alone supply. The cry with

such persons is,—Give us a sign of your power, of your truth! Show us that you are a servant of God! Prophecy! Speak in tongues! Heal the sick! Send us an angel, &c., &c., that we may believe! But when they see any manifestation of the power of God, or the gifts of the Gospel, how soon they begin to endeavor to explain it away. They hear a prophecy and exclaim,—“It is easy to talk like that, but who ever heard such nonsense; it will never come true; it is mere assumption and blasphemy.” The words are fulfilled, then it is,—“Oh, that is not so very wonderful; anyone could have guessed that;” or they will insinuate, “it is only a lucky hit.” A Saint speaks in tongues,—“It is mere gibberish.” A vision is seen,—“That is easily explained: an optical delusion arising from a disordered brain or heated imagination.” The sick are healed, then the assertion is they were never ill; or, if they cannot deny that the person healed was sick, they exclaim that it is wonderful what fanaticism and credulity will do with weak-minded persons, and they will moralize on the easiness of deluding the ignorant masses of the community. We might still continue to give examples of the truth of the words of the Savior in his parable, and prove how little use are spiritual manifestations to those who love not the truth, and how little they soften the hearts of the determinedly wicked, or open the eyes of the willingly blind. Many evidences can be drawn from Holy Writ that clearly prove this statement, that none of those appendages to the Gospel have the effect of making corrupt men pure, wicked men good, or Saints of sinners; but that the most striking evidences of the workings of God’s power can be attributed, by human philosophy, to causes entirely at variance with their true origin. One case we will refer to as narrated by the Apostle John, in the 12th chapter of his Gospel. Jesus had been preaching and performing his mighty works in the midst of the people, and the corrupt amongst them wished to slay him. Then he prayed,—“Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.” Then came there

a voice from heaven, saying,—“I have both glorified it, and will glorify it again.” This voice was heard by the people; but though Jesus told them “This voice came not because of me, but for your sakes,” many affirmed that it was only thunder, while some admitted it was an angel that spoke to him. Here, even, the voice of the Almighty himself was an insufficient proof for their rebellious natures, and they explained its sound in a way that quieted their fears and eased their consciences, and permitted them to continue in their course of persecution toward the Son of God and his followers. Again: who, except the Apostle himself, was converted when Jesus spoke to Paul on his way to Damascus! None that we have any record of; yet all his companions either heard the voice or saw the light that accompanied it.

Indeed, this call for signs, for miracles, for supernatural evidences, can only be regarded as the subterfuge of a wicked and adulterous generation, who want some excuse for not obeying the principles of heaven when backed up by every evidence that reason can demand or truth supply. The supernatural, forsooth! The creature daring to guage by his own contracted knowledge—by the measure of his own undeveloped mind—the infinitude of the illimitable powers possessed by the Creator! To dare to set the bounds and say,—“Beyond this nature’s laws are circumvented, frustrated and overturned, and the creations of God commence to clash and act on impulses ungoverned and undefined.” Would men but reason for one moment, they could but come to the conclusion that that which emanates from God—the author of all nature—is natural, and to term anything supernatural, or above nature, is but to give a barbarous appellation to what we do not understand. In the advance of this planet to its ultimate destiny, as man progresses and learns, much will be done, much will be accomplished that, by an age less advanced, would be regarded in this undefined light, and be looked upon as miraculous. Another era will inaugurate fresh ideas, which, in the hands of adventurous men, will be developed

into facts, which are deemed to-day but the dream of the visionary or the phantasy of the enthusiast. And, who shall say that those mighty works of our Lord have not a law, a cause, a wherefore—which cause he was acquainted with, and the laws pertaining to which he knew? and that we cannot in our studies of the great science of eternal life, which he taught as the great Master, and in whose practice he is our file leader—learn these same

things and comprehend their operations, as we now know that “obedience bringeth the blessing,” and “that by the Gospel are we saved.” The path is open, and as all is easy when learned, so shall we find that that which we do not understand admits of explanation just as simple as that which we already know, though at present it may be “marvellous in our eyes.”

REMARKS ON PHRENOLOGY.

BY ELDER GEORGE SIMS.

There is in the Gospel of Jesus Christ a simplicity and easiness of comprehension, that enables most honest minds to avail themselves of the blessings it proffers; but the science of phrenology is difficult to be understood, and the best of us only understand a small portion of it. It is very easy to learn from a phrenological chart and a shilling book, something about the science, but it is very difficult, even if the science were actually true in all its bearings, to form a correct judgment of individual character deduced from the size, position of the organs and the temperament. Sciences have been admitted as true in one age, and a succeeding age has contradicted them and established a new theory. Man is a progressive being, and he must move on in humility because he is a learner, and he has at present only attained to a very limited idea of phrenology, and a “little learning is a dangerous thing.” As learning is dangerous, therefore handle it carefully. There are gifted and good men with low foreheads, pursuing their avocations successfully, and there are very decent looking craniums in idiot asylums. On a phrenological chart, the top of the head is called the coronal region, and between the organ of benevolence and firmness is seated the organ of veneration. The property of this organ, according to phrenologists, is to respect the great and good. We can find many men who have this

organ large, yet, when we ask them if they venerate the character of Joseph Smith, the Prophet of the Lord, they will at once say they have no veneration for him, but their veneration has taken another direction entirely, and it has centered upon Martin Luther, Philip Melancthon, or some founder of their favorite religion. This class, of course, are responsible for the direction their veneration takes, as we are responsible for the right use of all of our faculties. For instance, we have sight given to us to view the glories of creation, and to behold the faces of the righteous, and to make us efficient in the performance of our duties; but to use the gift of sight to pry into the forbidden, or to look for property to steal, would be perverting the use of so valuable a gift.

It was revealed to Joseph Smith that the rebellious were not of the blood of Ephraim. It would appear that the blood of the brain, as well as its formation, has very much to do with character. A phrenologist would be apt to say that a man with very large firmness and small benevolence, would be likely to be a rebellious person. The descendants of Ephraim vary much in the formation of their developments, as does also the descendants of Manasseh, who are the American Indians; but the majority of them have a high top head, giving a fullness to the organs of firmness and self-esteem. The Book of Mormon

furnishes abundant proofs to show that the tribe of Manasseh had many men eminent for their love of God and devotedness to the Gospel. Now, on the contrary, we do not find any history proving that the Negroes, the descendant of Ham, embraced the Gospel, organized a Church, and had the gift of the Holy Spirit with them, as did the descendants of Joseph. By this comparison we may conclude that blood, as well as organization and position of bumps, gives intellect to perceive truth and piety to serve the Lord.

The human family present themselves before us in such endless varieties, that perplexing difficulties hinder the forming of correct judgments. For instance, the blood may be good and the organization very small, or badly formed, or the brain may be weakly and diseased from many causes, or impaired by age. The health of the brain must be considered, as well as the size of the organs, temperament, lineage or training, to form even a limited knowledge of the various powers and condition of the intellect.

Post mortem examinations have proved that a healthy condition of the brain has been favorable to clear thinking, and a sickly condition has accompanied a weak memory and a limited understanding. Dr. Gall, who is credited for making many valuable discoveries in phrenology, had a well formed head, and after death his brain was found to be free from disease. Some years ago the *Lancet* noticed that upon examining the brain of a man who had nearly lost his memory, that it was shrunk below the usual size in healthy adults. Disease in the lungs or liver prevents their healthy action, and the general health is disturbed. In a similar manner disease in the brain effects the thinking power, and also the affections, desires and proclivities. A firm, hard muscle is strong, but when it becomes flaccid and diminished, then it is weak. We immediately notice the lessening of the muscle of a limb, but the wasting of the brain is hidden from our sight by the encasement of the skull. It may be that causes of this character prevent very correct judgment from being given of the health of the brain;

and, perhaps, the wisdom and the love of the Father of us all, has not willed that our characters should be viewed and judged by our fellow-men to a nicety, when they might take advantage of our intellectual weaknesses, and bring us to immediate judgment for our vices, not giving us time to repent. Extraordinary intelligence must be combined with benevolence, or else the less gifted must suffer, if not protected by a superior power.

Even if it is actually true that the brain is divided into compartments, each one having a particular power and disposition, it is then very difficult to know what will be the bent of these organs. The Latter-day Saint has an organ of veneration, and he worships the God of Abraham, Isaac and Jacob. The Mohammedan, whose organ of veneration is seen rising on the top of his head, reveres his Koran and his Prophet Mohammed. Then we have the Persian fire-worshipper, the Hindoostanee cow-worshipper, and many other classes of worshippers. All these men have, according to phrenologists, organs of veneration, each revering some object according to the size of the organ, strength of temperament and healthy condition. A man may have the organ of adhesiveness very large, but he may not care for you; he may have a large organ of benevolence, and may pass you by with contempt; he may have a strong memory, but forget he is owing you; he may have a full firmness, but have no forbearance with your failings; he has also an eye, but its soft beams may be directed to another; he has an ear, but he may be deaf to your entreaties; he has a hand, but he may not labor for you; or, on the contrary, you may be the happy recipient of his favors, love and gifts. It is upon this principle that man's free agency is preserved—his will directing all the attributes and powers of his nature; and it is only when the will directs the love that it is valuable to us. The science of phrenology is now a difficult one to comprehend; only a few leaves of the book of the mysteries of redemption have been opened to us; but let us continue faithful and wait patiently, and we shall know all things, pertain-

to our present organization, in the time of the Lord.

[As a perfect science, we have no confidence in what is popularly known as phrenology. That man has correctly mapped out the head, and assigned to each quality of the mind its appropriate location, and that he can by the examination of a cranium, upon the rules which he has thus formed, be able to correctly delineate character, we do not believe. The standard men have adopted and called phrenology, is too miserably low and contracted to be capable of measuring man, or of enabling the person using it to arrive at a correct estimate of his real powers. A hundred circumstances may arise to render fallacious the estimate of a man's character by a professional phrenologist—circumstances many of which his system cannot take cognizance of. For instance—to illustrate our idea so that the Latter-day Saints may understand it—we will suppose (if such were possible) that there are two persons of equally good mental and physical organizations, phrenology pronouncing them both equally well endowed. One of these persons is so fortunate as to hear the Gospel preached, and believes and embraces it. The other either does not hear it, or if he does, rejects it. The first, under the influence of the principles of truth and the power of the Spirit of God, which he receives, has every intellectual faculty quickened and strengthened and brought into full play, and becomes, in the course of a few years, what is termed a great and wise man, capable of governing and controlling men and accomplishing labors of enormous magnitude. The other, who at the outset possessed, apparently, exactly the same qualities as the first, manifests no special greatness, and remains to the last a very ordinary, obscure sort of person. Yet phrenology, if it were appealed to, would undoubtedly fail to discern, and point out, in the outward development of the cranium, the great difference which would be so visibly apparent between the two men and their characters, to those who might happen to be acquainted with them. Believers in phrenology will say, however, that

it would be quite unlikely that two men, so equal in their endowments as these we have used for our illustration, and, consequently, so capable of discerning and comprehending the truth alike, would take such opposite courses—one embracing the truth and the other rejecting it. Yet every man who has had any acquaintance with the preaching of the Gospel to the world, has but little need to reflect to recall to his memory many instances of men, who, phrenologically speaking, were more gifted with perceptive powers, and the other qualities necessary to enable a man to perceive, comprehend and embrace truth, than those who have embraced it, and who, nevertheless, rejected it.

It is when brought in contact with the Gospel that the system of phrenology is so woefully deficient. Its defects then become glaringly manifest, and it is shown to be quite unreliable as a perfect science. The gifts of faith, of hope, of benevolence, of discernment, of courage to bear persecution and to endure trials, and of veneration, with many others, may all be given to a man through his obedience to the Gospel; but what can a phrenologist tell about them? He may assert—as we believe they do—that for every inward quality of mind there must be a corresponding outward development; but we do not believe that all the professional phrenologists in the world, were they to combine, could discern, by the configuration of the cranium, the difference between the man whose original endowments and gifts have all been quickened, increased and brought into full play by the operation of the Spirit of God, and the man who has not been willing to receive that influence. What could the phrenologist do, by his phrenology alone, in forming a correct estimate of the character and the gifts of the Prophet Joseph? Did his head, by its bumps, differ so much from every other man's in his generation, as to enable the scientific phrenologist to select him from the great mass as the pre-eminently gifted one of all? We know that a distinguished phrenologist publicly cites President Young's craniological developments as a proof of the truth of phrenology—the con-

figuration of his head giving evidence of the existence of the qualities which he evinces in his public life. But, as this fact was not made public by this gentleman until President Young had proved by his deeds that he possessed these qualities—though his head had been examined some time before he was called to be the leader of Israel—it can scarcely be called evidence in favor of the system of phrenology.

Knowing the confidence which many have in phrenology as a perfect science, we have published the above article written by brother George Sims, and added these hastily-written thoughts of our own upon the subject. We can imagine, however, some of our readers exclaiming, as they read what we have written,—“Is it possible that brother G. Q. C. believes that there is no truth in phrenology, and that the shape of the head affords no index of character and of its power or weakness, as the case may be?” To this imaginary inquiry we reply, that we do believe there is some truth in phrenology, and it is the little truth which it has that makes it so specious. No system that was utterly destitute of truth could stand for any time among men. When we see a perfectly-shaped body or hand, foot, leg or arm, we form our estimate of its owner's power, and, in many in-

stances, very correctly too. So also with the head. Men who have made heads their study are, doubtless, able to form a very good idea as to which head is the best shaped for power, all other things being equal. But they are often mistaken in their estimates. They meet with heads, as we all often meet with bodies, which deceive them and upset all their theories. A little fellow, whom nobody would select for strength, will frequently astonish his companions by his strength and activity, and his endurance of fatigue. And who is there, who has had any experience, that has not been occasionally deceived in like manner in his estimate of character, when he has depended upon the shape of the head alone? Every faculty that is necessary to make man fully perfect exists within him. These faculties may, many of them, be dormant; but when the influence of the Spirit of God is brought to bear upon them, they are aroused to energy and exhibit themselves in a way that would be least expected, from their possessors, by those who measure man's character by the shape of his head according to the phrenological standard. Herein phrenology fails, and is, therefore, when trusted to, deceptive.—*Ed. M. S.*

HISTORY OF BRIGHAM YOUNG.

(Continued from page 441.)

D. M. Patten
Elder Kimball's journal has the following:—

“Immediately on receiving the intelligence that brother Patten was wounded, I hastened to see him. When I arrived he appeared to be in great pain, but still was glad to see us. He was conveyed about four miles, to the house of brother Stephen Winchester, during his removal his sufferings were so excruciating, that he frequently desired us to lay him down that he might die. But being desirous to get him out of the reach of the mob, and among friends, we prevailed upon him to let us convey him there. We carried him on a kind of a bier we fixed up with poles.

He lived about an hour after his arrival, and was perfectly sensible and collected

until he breathed his last, at ten o'clock at night. Although he had medical assistance, yet his wound was such, that there was no hope entertained of his recovery; this he was perfectly aware of. In this situation, while the shades of time were lowering, and eternity with all its realities was opening to his view, he bore a strong testimony to the truth of the work of the Lord, and the religion he had espoused.

The principles of the Gospel which were so precious to him before, were honorably maintained in nature's final hour and afforded him that support and consolation at the time of his departure, which deprived death of its sting and horror. Speaking of those who had fallen from their steadfastness, he exclaimed, ‘O that

they were in my situation! for I feel I have kept the faith, I have finished my course, henceforth there is laid up for me a crown which the Lord, the righteous Judge shall give to me.'

Speaking to his beloved wife who was present and who attended him in his dying moments, he said, 'whatever you do else, O, do not deny the faith!' He all the while expressed a great desire to depart. I spoke to him and said, 'Brother David, when you get home I want you to remember me.' He exclaimed, 'I will.' At this time his sight was gone. We felt so very much attached to our beloved brother, that we beseeched the Lord to spare his life and endeavored to exercise faith for his recovery. Of this he was perfectly aware, and expressed a desire, that we should let him go, as his desire was to be with Christ which was far better. A few minutes before he died he prayed as follows:—'Father, I ask thee, in the name of Jesus Christ, that thou wouldst release my spirit and receive it unto thyself;' and then said to those who surrounded his dying bed, 'Brethren you have held me by your faith, but do give me up and let me go I beseech you.' We committed him to God, and he soon breathed his last, and slept in Jesus without a groan.

This was the end of one who was an honor to the Church and a blessing to the Saints: and whose faith, virtues and diligence in the cause of truth will be long remembered by all who had the pleasure of his acquaintance, and his memory will be had in remembrance by the Church of Christ from generation to generation."

SYNOPSIS OF THE HISTORY OF HEBER CHASE KIMBALL.

Concerning my ancestors I can say but little. My grandfather and his brother came from England; and both assisted in gaining the independence of the United States.

Father Joseph Smith and his brother John Smith were acquainted with the Kimballs: the families were connected by marriage.

My father, Solomon Farnham Kimball, was born in the State of Massachusetts, in the year 1770; he was raised from his boyhood with Judge Chase of Massachusetts, who was a blacksmith.

My father remained with him until he was married, when the Judge assisted him in establishing himself in the business of blacksmithing, in the

town of Sheldon, Franklin county, Vermont.

My father married Anna Spaulding, who was born in New Hampshire, in the town of Plainfield on the banks of the Connecticut river. She was the daughter of Daniel and Speedy Spaulding.

My father rehearsed to me some of the scenes of the Revolutionary war.

He engaged in clearing land, burning the wood into coal and ashes; he had also a forge in the manufacture of wrought iron.

He was bald headed, had dark brown hair, blue eyes, sandy whiskers and sandy complexion, five feet eleven inches high, weighed 200 pounds and upwards—was captain of a company of militia in Sheldon, and wore a cocked up hat, of the old English style, and a strait bodied coat and short breeches with a knee buckle, long stockings and Hessian boots with a pair of tassels.

About the time of the embargo, before the last war with England, my father lost his property, as it was invested in salts, potash and pearlsh; the embargo having shut down the gate of commerce between the United States and England, left his property in his hands without much value.

He saddled his horse, put on his big portmanteau, which contained a change of raiment, and started for the West; arriving at the town of Scipio, Cayuga county, New York, he fell in company with Judge Towsley who employed him as a foreman in a blacksmith's shop, where he labored six months; after which Judge Towsley and my father travelled still further westward, to within fourteen miles of the Genesee river, to West Bloomfield, Ontario county, where Judge Towsley assisted him in establishing the blacksmith's business.

My father took up several hundred acres of timbered land, in this new country, and after remaining six months, he returned to Sheldon to his family, having been absent a year.

In February 1811, he took my mother and six children in a sleigh with one span of horses, and what clothing we had upon us and a change; and a few blankets. We travelled on the ice, on Lake Champlain up to Whitehall, a distance of 110 miles.

where spring being open, he traded his sleigh for a wagon and proceeded to West Bloomfield, where he continued his business of blacksmithing and farming, and commenced building.

He built an academy in West Bloomfield, also two tavern stands and several private dwellings. He made edge tools, such as scythes, augers, axes, knives, &c., also ploughshares and agricultural implements for the country around to a distance of fifty miles; and sometimes he had eight forges going at once, with a foreman and apprentice at each fire. He generally worked with his

men and occupied one fire, and took the oversight of his work.

West Bloomfield was in the thoroughfare between Albany and Buffalo, on which the soldiery passed during the war of 1812-15. It was flourishing times there being plenty of business and money, and most men in business became involved, so that when the war closed bankruptcy became common, as every merchant, tavern keeper, and grog shop had a banking establishment, and issued shin-plasters from a cent up to \$5.

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 16, 1864.

THE DELIVERANCES OF THE PAST.—CAUSES FOR THANKSGIVING.

WHICHEVER way we look at the present time among the nations, we see nothing but war and confusion, and a fearful looking forward to the things which are coming to pass. Reflecting men, whose nations are not now engaged in war, feel that they are treading upon the verge of the precipice, and they do not know the moment when they will be precipitated into the abyss which is yawning at their feet. In America the dreadful civil war rages with undiminished fury, and without the least prospect (notwithstanding the sanguine hopes and utterances of the great majority) of an abatement. In Europe the brief suspension of arms, which attended the sitting of the London Conference, has ended, and the war between Austria and Prussia on the one side, and Denmark on the other, has recommenced with all its original fury and horrors. The clouds of war darken the horizon all over the world, and the time seems to be very near at hand when "the inhabitants of the earth shall mourn" and "be made to feel the wrath, and indignation, and chastening hand of an Almighty God." If there is one sentiment which predominates over another in us in reading the tales of horror from the various seats of war with which newspapers are now filled, it is that of thankfulness and gratitude to God our heavenly Father for his kindness to the honest and humble among his children, in revealing unto them the plan which he has devised for the salvation of those who will be guided by him. Truly have the Latter-day Saints cause to exclaim with heartfelt joy,—“Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his inheritance;” for He has protected and

blessed them in a truly remarkable manner. He has wrought mightily in their behalf, from the time that he called upon them to obey him and take upon them his name, until the present. What a revelation of goodness, mercy and power does their history reveal! Hated by their enemies, what have they not endured? Persecution has almost exhausted itself upon their devoted heads, leaving scarcely anything new to be devised for their further injury and torment! Their brethren and sisters shot down and otherwise treated with such fiendish violence as to hurry them prematurely to their graves, and the survivors driven from place to place, robbed of their property, and deserted by every friend who valued respectability and popularity—who could have anticipated that they would outlive the storm and ride triumphantly over the opposing obstacles? The despised and hated, the shunned and deserted Latter-day Saints, whose association was deemed so contagious that they could not be permitted to dwell in the midst of any community in peace, who were viewed as the butts against which every shaft should be levelled, and for whose especial benefit violence, mobocracy and bloodshed were viewed as being particularly designed, were the last people in the world for whom popular opinion had reserved a future that would be endurable. Had the world been told seventeen years ago, that the Latter-day Saints had commenced civil war on a small scale among themselves, and that they had killed one another off; or that, after quarrelling for provisions in the distant wilderness to which they had fled for refuge, they had eaten one another up; or that, disregarding all social and moral ties, they had sunk into a condition of bestiality that gave promise of their speedy extinction, or any other horrible or outrageous story of a like character that could be told, they would have believed it; and they would have rubbed their hands gleefully at the thought of the wonderful prescience with which they had been gifted in their utterances respecting "that vile people."

But such was not to be their fate, notwithstanding the unpromising circumstances which surrounded them. A powerful and ever-present hand was guiding and sustaining them in the midst of the fierce and beating storm with which they were beset, and, wonder of wonders! they have emerged therefrom stronger, more united, and in every way better able to contend with the evils which have assailed them, than they have been at any previous time. Notwithstanding the threats of violence with which they have been and are assailed, the Latter-day Saints are the only people to-day who can look forward to the future with a calm and undisturbed assurance that however fiercely the great caldron may boil, however angrily agitated the political, religious and social elements of the world may be, they have nothing to fear therefrom. To-day, they are the only community with which we are acquainted, or of which we know anything, whose future is well defined, and who are not divided religiously and politically, and drawn asunder by a variety of conflicting interests! The foundation upon which their government and institutions are based is one that, they know, cannot be shaken by any power that may be brought to bear against it. The trials of the past have abundantly proved this truth to them. The blessings which are guaranteed unto them by their government and institutions, are becoming more perceptible every year. When we were warred against, buffeted and driven from place to place, and the nations were in a tolerably peaceful condition, very few, if any, could perceive a single advantage attending our form of belief and course. Indeed, many who called

themselves Latter-day Saints failed, at that time, to discern the advantages which we possessed. Then our anticipations for the future were derided, our hopes were mocked and laughed at, and the ideas which we ventured to advance respecting our future, were viewed as the chimeras of disordered imaginations. But now, when they are being fulfilled, and we are enjoying a peace which is not only being appreciated by ourselves, but by others who never had their attention drawn to us in the past, and the nations among which our persecutors have principally dwelt are afflicted with war and menaced with peril, our position, in men's estimation, is a very different one.

In surveying, then, the world and its disturbances, in witnessing the instability and inefficiency of governments, and their wretched failures in patching up peace, allaying difficulties, and in making the people contented and happy, the Latter-day Saints have great cause for thankfulness and praise to their Almighty Father; for he has established his government, and revealed the wisdom by which it may be maintained on the earth, and under the protecting regis of which they can dwell in peace and safety. That government which has been sufficient to ensure the people happiness and deliverance in the midst of the great trials with which they have had to contend in the past, will be amply able to protect, preserve and guide them in the future. Of this there is no room to doubt. So apparent will this yet become, that the day is not far distant when thousands will seek its protection, who may not be willing to admit its Divine origin; but who will perceive, in its healthful and beneficent working for the happiness and benefit of those who submit to and sustain it, a form of government under which they can live and enjoy the largest liberty consistent with the preservation of individual rights. The wicked may not believe this—they never have believed any good about the Latter-day Saints; but they will yet prove that "no weapon that is formed against Zion shall prosper, and that every tongue that shall rise against her in judgment she shall condemn;" also another promise which the Lord made in other days to the wicked,—“Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.”

NEWS FROM THE SANDWICH ISLANDS.

We have been favored with a letter from Elder Ezra T. Benson, finished on May 21st, while at San Francisco on his return, with Elder Lorenzo Snow, from their mission to the Sandwich Islands, in which he informs us that they were under the necessity of cutting off Elder Walter M. Gibson (commonly known as "Captain" Gibson) from the Church of Jesus Christ of Latter-day Saints. The following extracts from his letter will, doubtless, prove as interesting to our readers as they have to us:—

“Honolulu, Oahu, Sandwich Islands, April 12, 1864.

Dear Brother Cannon,—Letters were received in the Valley about Christmas last, from native brethren on these Islands, complaining of the course which was pursued by Captain Gibson. They stated that he had set himself up to be a Prophet, equal,

if not superior, to Brigham Young; he had ordained a Quorum of Twelve, High Priests, Seventies and Bishops, and he had sent missionaries to other Islands, nor did he acknowledge at all the authority of President Young, and they wished to know if all this was right, etc. President Young and the Twelve took the matter in hand, and it was determined to send two of the latter, with two or three of the Elders, who understood the language, to inquire into and arrange matters. Accordingly, brother Lorenzo Snow and myself, in company with brothers J. F. Smith, W. W. Cluff and A. L. Smith, were appointed to take missions to these Islands. We were ready and started in a very short time after we were called, leaving home on the 2nd day of March, by stage. Of our journey not much can be said to interest you; we had a speedy and prosperous one to San Francisco, where we met with brother Dwight Eveleth and family, who still remain faithful to the Cause. On our way to San Francisco, we passed through two considerable mining towns in Nevada Territory, Austin and Virginia city, where gold and silver are extensively dug out of the mountains. There is every prospect of their becoming large and wealthy cities. At the former of these places we saw a negro shot down with as much coolness as if he had been a wolf, no one evincing the least signs of sympathy. The city elections came off the day we arrived at Virginia city, when three men were shot and stabled. At Carson city, a whole square of houses had been destroyed by fire the morning we arrived. The firemen and loafers were having a "spree" after the fire, and soon got into a general fight, when some fifteen or twenty of them had to be walked off by main strength to the lock-up. We spent three days in San Francisco, at the end of which time we embarked on board the clipper barque Onward, Captain Hempstead, for Honolulu. We made the passage here in thirteen days, all of us having, during the voyage, a slight touch of sea-sickness. After our arrival, we made all haste to Lanai. At Lahaina we met with a serious accident. As brothers Snow, Cluff, A. L. Smith and myself were going on shore from the schooner, our boat was capsized by the unusually heavy surf, which was rolling in that day in consequence of a strong south wind that has blown for some time, and we very narrowly escaped drowning. Brother Snow was, we think, twenty minutes from the time the boat upset, before he evinced any signs of life. The captain of the schooner suffered in like manner. We were two hundred yards from land, and were picked up by some natives, in a shore boat, and saved. On seeing our predicament, a Mr. John Enos, a Portuguese, came forward and invited us to his house, where we obtained changes of clothing and refreshments, when we began to feel much better. We felt truly grateful to our heavenly Father for his preserving care which had been over us, and for a friend to come forward in a time of need to offer us a home and things to make us comfortable. With Mr. Enos we tarried two days, until brother Snow had recovered sufficiently to again go forward. While at Lahaina, quite a number of natives gathered around us, and wept with joy at our return. On reaching Lanai in the evening, I sent a note to Captain Gibson, desiring him to send us horses to carry us over the hills, which he did. We reached his house on Sunday morning, and found him and his daughter in possession of good health, but apparently more surprised than rejoiced at seeing us. We found that in the District of Palawai, six thousand acres of land had been bought by the Church, and that, besides this, Captain Gibson had got possession of all the Government lands on the Island of Lanai. The Saints had been constrained to turn over all their substance, horses, sheep, goats, poultry, houses and lands to the Church, to gather up to Lanai, giving their time for the cultivation of the soil; and this many of them had done, receiving their food once a day from the hands of the head Bishop, under the immediate direction of Captain Gibson, one meal a day being all that was given them when food was scarce." S

By the Deseret News of June 1st, we are pleased to learn that Elders Snow and Benson had safely arrived, on Sunday the 29th of May, in Great Salt Lake.

City, from their mission to the Islands. On the afternoon of that day, they gave an interesting relation of their mission to the Saints assembled in the Tabernacle. After their report had been made, President Young stated, briefly, to the congregation, "that the charge against Walter M. Gibson was not for owning property, or for claiming it, for no one cared how much he had, if he only did good with it to the poor who had given it; but the charge was his persistent refusal to be dictated by the Priesthood." On the motion of the President, the action of Elders Benson and Snow, in cutting Gibson off from the Church, was sustained by the whole congregation. Elders Joseph F. Smith, W. W. Cluff and Alma L. Smith, who accompanied Elders Benson and Snow, have remained on the Islands to labor in the ministry. Several other Elders were also appointed, at the last General Conference in Zion, to go there as missionaries, and have taken their departure for that purpose.

THE SHIP "GENERAL M'CLELLAN."—We take great pleasure in informing our readers that we have learned, by advices from New York, that this ship, with all the Saints on board, landed at New York, after a pleasant and prosperous voyage, on the morning of the 23rd of June. There had been but one death on board—an infant—during the voyage, and there had been two births. Farther particulars we need not give at present, as a very full description of the voyage, which we have received, will appear in our next.

DEPARTURE.—Elder Jesse N. Smith sailed on Saturday, July 2nd, on the steam-ship *Australasian*, for New York, on his return to Zion. Elder Smith left the Valley in September, 1860, having been appointed a mission to Europe. Arriving in England the latter part of that year, he proceeded to Scandinavia—he having been appointed to labor in that field—where he has labored from that time as Travelling Elder, and, finally, as President of the Mission. This latter appointment he received in the spring of 1862, upon the departure of President Van Cott for Zion. We sincerely trust that Elder Smith will be as much prospered on his journey home, and after his arrival at home, as he has been during his mission to Europe, for we feel that the Lord has greatly blessed him in learning the language, and in his other labors among the people to whom he was sent.

ERRATUM.—In our notice of the departure of the ship *Hudson*, we inadvertently omitted to mention, in our enumeration of the Elders' labors, the labors of Elder Louis A. Bertrand, though we mentioned his name as being one who had been released to return home on that ship. That the omission may not be exceptional, we here repair it. Elder Bertrand left the Valley, on his recent mission, in the fall of 1859, and has labored in the ministry in France since the latter part of that year. His field has been a very hard one, and his sanguine perseverance and patient endurance in it, have frequently called forth our admiration and sympathy. He has diligently striven to warn the people of that land of the great things which are at their doors, and of the great Work which God has commenced. Elder Bertrand wields a facile pen, and, when he has not had the opportunity of proclaiming the principles of truth as publicly as he wished, he has had recourse to writing, and has issued a number of pamphlets, and a good sized book, entitled "*Mémoires d'un Mormon*"—*Memoirs of a Mormon*.

ARRIVALS. Elder William Williams, who was appointed, with many other Elders, at a General Conference held in Zion, on April the 6th last, on a mission to Europe, arrived in this town on Thursday, the 30th ult., on the steamship *Edinburgh*. On the next day, July 1st, Elders C. Widerborg, Jesse Y. Cherry, George W. Cleavland, George J. Linford, George W. Gee, Seth M. Blair, jun., and Ephraim T. Williams, who were also appointed on missions to Europe at the above-named Conference, arrived on the steamship *Virginia*. These Elders left New York on June 18th; they are all in the enjoyment of good health.

APPOINTMENTS.—Elder Jesse Y. Cherry and George W. Cleavland are appointed to labor in the Norwich Conference, under the Presidency of Elder Henry C. Fowler. Elder George J. Linford is appointed to labor in the Bedfordshire Conference, under the Presidency of Elder David Gibson.

Elder Seth M. Blair, jun., is appointed to labor in the Edinburgh Conference, under the Presidency of Elder John Smith.

Elder Ephraim T. Williams is appointed to labor in the Warwickshire Conference, under the Presidency of Elder Robert Pixton.

Elder George W. Gee is appointed to labor in the Liverpool Conference, under the Presidency of Elder Septimus Sears.

Elder William Williams is appointed to labor in North Wales, under the Presidency of Elder William H. Waylett.


GEORGE Q. CANNON,

President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—By the kindness of Elder Septimus Sears, we are enabled to give a few extracts of a letter received by him from Elder Richard Bentley, written in Wyoming, Nebraska Territory, on the 15th of May last. He says:—

“Wyoming is a new starting point for our emigration, forty-five miles below Florence, and six miles above Nebraska City. It is not much of a town, but so much the better; there are but about a dozen houses in the place, but it is beautifully situated on the banks of the Missouri river, and is very well adapted for camping and outfitting purposes. We have two large warehouses of three stories each, storehouse, office and dwelling-house, and are well situated for doing business. I have charge of the warehouse and store. We are now receiving a very large amount of provisions, as follows—2,500 sacks of flour, 70,000 pounds of bacon, 80 sacks of beans, 50 sacks of dried apples, a stock of dry goods and groceries, stoves, etc., which, I assure you, keeps me very busy, and some nights I am very tired; but it is a kind of business I am very fond of, having had some experience in it when I was a young man. Now it is quite a change from what I have been engaged in for the last few years. I think if you were to see me sometimes, you would hardly know me, I am so tanned with the sun and wind, and being in the midst of flour and grease, my toilet is not kept as it was in London. But amidst it all I feel first-rate and happy, for I know I am laboring for the interest of my Father's kingdom and the welfare of the poor Saints, and I feel that I could gladly labor all the time, night and day, if I could only accomplish the emancipation of the honest-hearted Saints who are toiling under oppression in Babylon. You see by the amount of provisions on hand, that the Saints will not suffer while here, or while crossing the Plains. It also manifests that great love and care President Young has for the poor, to cause so much money to be expended in

providing for their wants ; yet how many are ungrateful and trample those blessings under their feet, rejecting the proffered boon because they cannot sacrifice some few luxuries of this life to secure salvation ; but such, I think, have lost the Spirit of the Gospel. There is quite a desire among a great many in this country to go to Utah. Almost everybody who has friends in Zion are beginning to feel after them, whom, in former years, they despised because of their religion, and many are pulling up and going out who do not belong to the Church. How literally the words of the Prophets are being fulfilled, and the predictions of Joseph Smith are coming to pass, to the very letter, concerning this nation, for it appears to be going rapidly to destruction, the people are crazy to make money, and everything seems to be going to wreck and ruin. Money is plentiful, and the consequence is a great deal of gayety and extravagance, just as it was in the days of Noah. I feel more thankful every day that I had the privilege of hearing the glad tidings of the Gospel, and that I had enough of the Spirit of the Lord to open my eyes to see and to receive it. I often wish I had power to convince everybody of the Truth ; but it is all right, the people are in the hands of the Lord." 

C O R R E S P O N D E N C E .

ENGLAND.

LINCOLNSHIRE CONFERENCE.

Grantham, June 22, 1864.

President Cannon.

Dear Brother,—I take pleasure in writing you a few lines, as I know you are interested in the welfare and condition of the Saints in every part of the Mission, and desire to be posted up in the matters pertaining to the Conferences. I feel much pleasure in my new field of labor. I am very kindly received by the Saints, who feel to do whatever is required for the spread of truth and the building up of the Church and kingdom of God.

We have some good people who love the truth, and will endeavor to gather next season to the peaceful vales of Utah, and I feel to say, in my heart, God bless and enable them to do so. Brother Amott is a good young man ; he is united with me to do all the good we can, for our motto is, "do right," and fulfil the requirements of our mission. The prospect is good for an increase, as we have received several invitations to go and preach, which we intend to do. We have commenced to preach out of doors, and trust good may result. The Saints are very much scattered, and generally poor in circumstances but rich in the truth. It requires a great deal of travelling to

visit them, but we do so cheerfully. The emigration has made a stir in some places we visit, and we have been threatened with summary dealing for inducing the people to leave their country to become servile(?) slaves ; but the Saints have long learned that the world call bitter sweet, and sweet bitter. I will not further take up your valuable time, only to say I feel to do all the good I can by my teaching and example.

Praying God to bless and preserve you, I remain your brother in the Gospel,

HENRY WALTERS.

BIRMINGHAM DISTRICT.

Birmingham, July 1, 1864.

President Cannon.

Dear Brother,—I find but very little time to write letters to anyone ; but I trust neither you nor the readers of the STAR will conclude that the Saints in the Birmingham Conference are asleep, because they are not represented in the STAR every week. I am happy to say we have a good many live men and women, who love God and try to keep his commandments. There are some who seem to belong to a class who, from the moment they are born into the world, undergo a gradual death till they go out of it. We are

trying to resurrect such, and put new life into them.

We have had some excellent Priesthood meetings, and the brethren, by words and actions, express their willingness and determination to do all in their power—by out-door preaching, and in-door practice—to save their fellow-beings and build up the kingdom of God. At our last Priesthood meeting, on the 26th ult., after being together three hours, I was obliged, though unwillingly, to put the break on, so that we might close in time to open the public afternoon meeting. I am proud of, and grateful for such a set of men to labor with. We are organizing camp-meetings in various portions of the Conference. We hope to do good; but we rely on the assistance of the Spirit of the Lord and not on our own measures.

The Devil, meanwhile, is not idle. His missionaries are quite as active as the Lord's. The agents—both male and female—of the "new organization," are busy here. Some have come back from the Valley. They say the "principles" are right, but "Brigham" is wrong and destitute of authority, and that Utah is not the place to gather to. The old story. The Jews could find no fault with the *principles* Jesus taught, but they killed him because he claimed to have the *authority* to teach them. The Prophet Joseph was murdered for the same reason—and his death consented to by some of these very would-be sticklers for his Divine commission now that he is

dead. And now, "Brigham has fallen!" The fact is, the Devil does not care how many "good principles" men teach, so that there is no Divinely authorized person on the earth to see them carried out. He knows that is the foundation of the kingdom of God, and the secret of danger to his own power. Hence his opposition to it. Then, they say polygamy is wrong. This is a cunning bait to draw aside the unwary; but I will venture the assertion that their leaders *know* it to be a correct principle, and intend to incorporate it in their system as soon as they think they can do so safely.

When on my way to England, in 1862, I conversed with one of their Elders, who admitted that the time would come when it would be right to practice polygamy. This, if nothing else, would have satisfied me of their hypocrisy. As to the gathering, heaven only knows what would have become of the Church and its members, had they remained scattered through the United States up to the present.

But I must close. I would exhort my brethren and sisters to live near to God and in the light of his Holy Spirit, and then they will never be deceived nor led astray; if they do not, they have no right to His protection, and they will be sure to become the prey of the Adversary.

Ever praying for the blessing of the Lord to rest upon all who love his Work, I am, your brother,

W. H. SHEARMAN.

VARIETIES.

"Curran was on one day engaged in a case in which he had for a colleague a remarkably tall and slender gentleman, who had originally intended to take orders. The judge observing that the case under discussion involved a question of ecclesiastical law, Curran interposed with, "I can refer your lordship to a high authority behind me, who was once intended for the church, though in my opinion he was fitter for the steeple."

An Irish lawyer, of the temple, going to lunch, left his direction in the key-hole: "Gone to the Edinburgh Castle, where you shall find me; and if you can't read this, carry it to the stationer's, and he shall read it for you."

A veteran officer, who had seen very hard service, earnestly entreated Louis XIV. to make him a lieutenant-general. "I will think of it," said the king. "I beg, then, your majesty will be speedy," replied the brave officer, putting his hand up to his head, "for you may see, by my white hair, that I have not long to wait." This boldness did not displease the king, and success attended it.